بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

(In the name of Allah, the Beneficent, the Merciful.)

THE PILLARS OF FAITH IN ISLAM

BY

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ITS AIMS AND OBJECTS

1. To keep the Woking Muslim Mission and is activities alive and thriving.

2. To carry on the propagation of Islam in England and other countries and to combat the doctrine of Trinity with the Islamic "Tawheed".

3. To publish, sell and circulate free, all such literature as are calculated to advance the cause of Islam in the world, the chief among these being the **Islamic Review,** the monthly organ of the Mission.

4. To uphold the high ideals of Islam in matters of morality and justice, equality and unity, in Christian lands, where these are mostly unknown and unthought of.

5. Taking all such measures as will help the popularity of Islam in the West, by removing all such misunderstandings as have been lurking in the popular mind.

5. To organise the Islamic Social life in the United Kingdom.

THE
Pillars of Faith in Islam

ISLAM means Peace. It has two other meanings, "the way to peace," that is to say, the way to secure it and "submission to another's will," which, in the religious sense of the word, means submission to the Divine Will. Thus the world Islam itself, through its various shades of meaning, not only gives the object of religion, but shows the way, in which it may be achieved. Peace between two lies in the one's submission to the other. Trouble arises from disagreement, and the best agreement is that in which one resigns himself or submits to the will of the other. Islam, therefore, means complete submission to Divine Will, and implicit resignation to His control. Secondly, it means those ways and laws which a Muslim must follow in order to express that resignation.

Submission to God through our submission to His Law—the measure of good and evil—is not a fetish idea. It is a necessity ; for the law brings everyone within its domain. Even an atheist is, in this sense, a believer in God, for he worships the law and respects it in its working, in precisely the same manner as does the average man who professes to believe. Respect for the law and its working is the secret of peace. Everything in dumb nature is obedient to the law. The freedom of choice which, when properly used, is the best blessing of God to mankind, is responsible for our breach of the law. We could banish evil and proclaim the millennium if we only knew how to make the proper use of our discretion—our freedom of choice—more especially when the measures of good and evil have been brought within our knowledge. It is for us to control our freedom of action, and subordinate it to the requirements of the law. How to do this is a great problem. Yet there is only one way of attaining the object, if we firmly believe in the domination of

the law which comes from God. We must make Him the One Object of our obedience and adoration through our actions, and dissociate ourselves from everything else.

This ought to be the formula of our faith, to be practised throughout our daily life. Peace will become an established fact if we could only act on that formula. It is a veritable pillar in the building of peace; and if Islam takes *Lā-ilāha Illallah Muhammad-ar-Rasul-Allah*,—there is no other object of worship but One, Allah, and Muhammad is His Messenger—as the first pillar of faith, it cannot do better.

The formula consists in the affirmation of Allah, and the denial of everything besides Him.

Affirmation of Allah, means affirmation of His law. This law has been revealed to humanity through the messengership of Muhammad, at a time when His former messages had either disappeared or had become intermixed with human alloy. Hence the second part of the formula. And who can

deny the truth of this formula? If "The Obeyed" is as well the signification of the word Allah, who can then remain out of His government and disobey Him?

Our declaration of faith in Islam is the declaration of our obedience to the laws of Allah.

Can we do without it? Can we manage to keep up good health without strict observance of the hygienic law—which are His laws? Can we live without breathing, drinking and eating? Can we do anything without strictly subscribing to the ways and regulations prescribed? Can we fight against the forces of nature, and violate its laws? Can we disregard the fixed measure of good and evil in everything without entailing serious harm, which may lead to our destruction? *La-ilaha Illallah* is the order and rule of the universe.

Our affirmation of the formula, through our action, implied an implicit allegiance to all the laws conducive to the upkeep and welfare of our

life, to respect the forces of nature and to consist with all the manifestation of the Lord. In one word, to subordinate our volition to His will and to no other authority. This is Islam, this is *La-ilaha-illallah* when brought into practice. Who can, I say again, deny this truth ? Every man, whatever his belief, even an atheist, nay everything in heavens and earth, willingly or unwillingly, as the Holy Qur-án says, subscribes to the Muslim formula of faith, and is Muslim.

Is it then other than Allah's religion they seek (to follow) and to Him *submits* whatever is in the heavens and in the earth willingly or unwillingly, and to Him shall they be returned.

The other four pillars of Islam are prayer, fasting, almsgiving, and making pilgrimage. These are the various exercises and actions whereby we bring into practice the affirmation and denial aforesaid. The Muslim prayer consists of two things, meditation and supplication. In the first part we meditate upon God, and His laws, through the various attributes which we

recite in our prayer. We are reminded of the ways of His working, and thus seek to bring ourselves in consonance with them. Secondly, we pray for enlightenment in our conduct. Thus the whole course of prayer is to keep God before our eyes.

Jesus spoke rightly when he said that we must live by the Word of God, and not on bread alone. To live by the Word of God is to remember God every minute. The Prophet of Islam, therefore, did but give essential guidance, when he ordered us to say our prayers five times a day, early in the morning when we leave our bed and before we begin our work, so that we may remember Him and keep Him as our guide in the coming activities of the day. Half of the work of the day is over when we come to refresh ourselves for the further task, and if we have to help the inner man we must also help the soul by coming again before our Lord to pray to Him to mould our conduct. This is the noon prayer ; then come the afternoon and evening prayers ; and the last is the prayer when

we retire from the world of action to rest.

Prayer forms the second pillar of Islam ; the other three are meant to create in us the power which may enable us to dissociate ourselves from everything which goes against the ways of the Lord.

Thus Islam, the religion of peace, takes five pillars for its building. The first pillar is the pronouncement of the formula of faith, which as said before consists of the affirmation of God, and the denial of all things other than Him.

Prayer, the second pillar, relates to the first part, while with the denial of all else but God, the remaining three pillars are concerned.

The five principles contribute to the establishment and maintenance of peace in the most efficacious way. Various rules have been laid down by the different religious systems of the world, for the attainment of the above object, but the religion which has been expounded by Muhammad (peace be upon him !) glories in

the fact that it sets human reason as the test of its beneficence. The following looks very impressive and fascinating—in words—" Blessed are they who are peacemakers." But just to say so is one thing, and to plan and scheme out ways and means whereby peace and fellowship may become the practical rule of human life, is another. Islam gives due weight to human nature when it attempts to solve those difficulties which hamper the growth of any useful institution in the world. Accordingly, if we desire to secure peace, we must in the first place contemplate those circumstances which destroy it. Wars, private or national rivalries, and crimes are but synonyms for disorder and absence of peace.

The Problem of "Thine and Mine"

All of them have sprung from a common source, the one perennial root cause, that is to say, "This is thine, and that is mine." The successive stages in the life of a family would perhaps furnish a very fitting illustration of my theme. There is a time up to which all the

children in a family represent the various parts of one body politic (family). The parents look to all their needs, and the affection they have one to the other is the common bond which unites them into one single whole. But the solidarity of this whole begins to be a little shaken when this passion for " thine and mine " begins to find an expression, however feebly, in their little acts and words. This is the beginning of what causes disintegration in the midst of not merely one family, but a larger social unit as well, as for example a nation or a community; and its still larger prototype the whole human race. The wars of one nation against another, only represent, on a very large scale, the petty jealousy between one member of a family against another—the self-same motive of " thine and mine " being responsible everywhere.

Similarly we find this idea of " thine and mine " as the chief incentive to all civil crimes. We wish to possess the belongings of others by questionable means and it leads to crime. Usurpation, theft, fraud are only different forms

of unfair means which we use to convert "thine" into " mine " in a wrong way. Let us enlarge our viewpoint and study the act of a whole nation in this light. We should find that the real aim of all wars and international rivalries lies in the motive of the rapacity of one to dispossess the other of a tempting prize, which may be a large piece of unexploited land, some trading interest, or any other similar object. However insignificant this source of temptation, the devastation and bloodshed which result from it is often appalling. Consequently, the first concern of an institution aiming at the establishment of peace in the world should be to attempt most seriously to solve this problem of " thine and mine. " For where we find this motive of " thine and mine " in its abnormal aspects giving rise to quarrels and wars, we find it also the fountain-head of all our good activities. It is both a blessing and a curse, and the way in which it may be the former only, and never the latter, it is the duty and province of the religion from God to discover and expound. This idea of " thine and mine " is not altogether

valueless. It creates, as a matter of fact, that instinct which makes people active in the hope that the reward of those activities will be theirs. If there were any law by which the prize of John's labour could be handed over to James, the end of civilization would not be difficult to see. Any attempt to do away entirely with the personal motive of "thine and mine" would be a failure. Those who have tried to do so have miserably failed in their efforts. They denude men of the very incentive to action. We read the same about Jesus Christ. He was a true prophet of God. He believed and tried to preach that all the bloodshed in the world was entirely due to the presence of the idea of "thine and mine." But he did not succeed in his mission. The age, perhaps, was too sordid to receive his message. He was taken to be a seditionist by his own men, and violator of the *status quo*. Candidly speaking, if what we find in the New Testament be taken as genuine record of Jesus, his compatriots were not to be blamed too much if they could not see their way to endorse the visionary view of the dreamer.

Leave apart others, will those who have undertaken to shepherd his flock care to act upon the following ?

> And he said unto them, Take nothing for your journey neither staves, nor scrip neither bread, neither money, neither have two coats apiece. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.[1]

The prime need of the world is not the ideal in its abstract form, but rather the laying down of such practical rules and guidances—a course of life, a discipline which may enable us to read abstract ideas in terms of actualities. The work of a reformer or preacher should not end at " Blessed are those who are peacemakers, " but should advance into the realm of practicalities, and soar into regions of realities. It should definitely direct how this peace is to be made, and the peace-making psychology created.

True Socialism in Islam

If this highly personal motive of " thine and mine " is to be allowed to work within desirable limits, and a rule of actual practice be brought into existence, it is desirable that practical ways

[1] Luke IX, 3—5.

be suggested which would regulate the activities of human life. Instead of bringing about equality in the possession of individuals by means of force, it would be much better to inspire them with the spirit of charity and self-sacrifice. To deprive people of the fruits of their ho nest labour would not only be unnatural and preposterous, but would freeze the very spirit of energy, and bring the wheel of civilization to a standstill. The world would be more prosperous and peaceful, too, if all were allowed to reap fully the benefits of their work, with a strong sense created in them of the duty of parting voluntarily with their earnings in relief of distress and misery. This will chasten the evil aspect of the spirit of "thine and mine" into a blessing.

This was a big problem, and the Last of the Prophets came to solve it. He lays down through these five pillars of Islam a course of life which without killing the instinct of "thine and mine" the sum-total of human consciousness—atrophies its evil consequences.

Nothing should deter us from giving up our all for the sake, and to win the goodwill, of our object of adoration.

Islam points that object to be Allah and it expects its votaries to stint nothing in all that they possess, to win the goodwill of One Who is the Best, the Holiest, and in every respect most fit to be the Object of every true human devotion. "By no means shall you attain to righteousness until you spend (benevolently) out of what you have"—so says the Holy Qur-an.

Let me now show you a few of those things we love, and for the achievement of which this guiding motive of "thine and mine" becomes a source of disaster rather than of bliss for men, and makes them authors of limitless evil and harm. Money, as we all know, is the great token of exchange for everything in the world, and is obtained by spending one's time in the best possible manner. Time itself means money. We need time to accomplish all great purposes. None of our great national triumphs would be realised until we spent our time freely in their

pursuit. Next after time come those means which satisfy our physical hunger ; the provisions which sustain life, and keep the vigour of life in us. After these are the needs of our body in the way of apparel. Next in the upward scale is our need of conjugal life. We are animals, though rational, and our natural state of life, after we are grown up, demands a reasonable satisfaction of our human instincts, which direct us to find in a conjugal life the best form of a happy and contented life ; and, as a necessary corollary to the last mentioned is our need of finding means to bring up our children successfully and to provide all that is needful for their future happiness in life. The last great object of our attachment and devotion is our nation and the country to which we belong. All of these more or less, directly move our activities in life and become useful or harmful, to our fellow-men, according to the degree and interest with which they are served. The passion for our country, for example, which we designate patriotism, has always been the cause of immense blood-spill-

ing and ruin when it began to work beyond the limit of self-determination. Let it not follow from this that the love of one's belongings, one's wife and children, and of one's country, are nothing but evil. Far from it. On the other hand, man being a social creature depends for his well-ordered and progressive existence on these essential main-springs of his activities. The harm lies in his attachment to these interests to such a degree as would lead him to trample on the rights of others. A religion under which the rich man is confronted with the insuperable difficulty of making the camel pass through the eye of the needle before he can enter the kingdom of heaven has never appealed to humanity. It would cause inertia and lethargy, as it did in the days of the Middle Ages. We need a religion from God which may create the happy medium, and save us from the disaster of going to extremes. Religion without a solution is myth and fable, and of no consequence to mankind. Here belief in certain events in the history of the world is only fetishism in a different form. A true religion would create

in us a spirit which, if on the one hand it would induce us to be ever active in winning the riches of life, would on the other hand also make us ready to part with them in making others happy. It should create in us a spirit of self-sacrifice—making it meritorious in our eyes to spend our earnings in the interest of others. Man is a worshipping animal. He has always adored the Unseen, and has ever been ready to give up everything near and dear to him to please the Deity. Islam has on the one hand, therefore, prescribed a course of discipline under which a Muslim would learn to give up his time, his wealth, his food and drink, and his family, and country ties, in the way of God ; and on the other hand the religion of God impresses on the minds of its votaries that the cause of Allah is another name for the cause of humanity.

Prayer

In the first place, Islam enjoins upon me to abandon all my worldly occupations, however absorbing they be, at the time of offer-

ing my devotion and my duty to my Lord. I am commanded to rise very early in the morning and after making proper ablutions to stand in the Holy Presence of my Maker. Similarly I am commanded to repeat these exercises five times a day, in order that they may serve as constant reminders to me of my duty to spend my time in the interest of others than myself. If these holy, selfless, and pious activities, so many times a day, become the regular course of my life, it would not be a difficult thing for me to spend my time in helping the happiness of others at the expense of my own business.

Fasting

In reality Islam has, through its rational teachings, induced its votaries not only to abandon what is unlawful to them, but even to give up what otherwise rightfully belong to them, in the hope that it may tend to the welfare and happiness of others. For one who has become accustomed, under the inspiration of Islam, to take such a view of his relations to his mundane connections and belongings, it is

never difficult to manifest a spirit of utter self-sacrifice in the cause of the Lord. For how utterly impossible it becomes for a man to acquire by foul means what he would cheerfully give up for the service of others, though his own, by all laws of justice and equity. This is the way in which Islam meets and provides for the case. It is quite admissible for one to eat and drink according to his means, but when we see that this same eating and drinking is given up for some time by a man, through fear of nobody, but for the love of God, then certainly it would be too hard for him to over-indulge in it, even under ordinary circumstances. Likewise one has every right to enjoy the company and society of one's wife, but when he gives it up for a prescribed time during the month of Ramadzan, without any compulsion, he truly has developed his character to the extent of not even casting a lustful glance on any other woman in ordinary times. Prayer and fasting, therefore, are the first rungs on the ladder by which a genuine votary climbs higher and higher. Pass your eye down all the ninety per

cent. of the crimes which darken our society, and you will surely find a cure for all of them in the simple expression spoken by Holy Prophet Muhammad, who said : If people would become responsible as to the right use of what lies between their lips and their feet, I stand responsible for their entry into Paradise." Islam prescribes the cure for this by fasting ; which does not aim merely at tormenting the body, but that we should cultivate the habit of disallowing to ourselves the pleasures that are not ours, by disallowing to ourselves, for the love of God, those that are rightfully ours.

Poor Rates

Every Muslim is expected to take stock of his savings once a year, and has to disburse $2\frac{1}{2}$ per cent. of this as alms. Charity takes two different forms in Islam. One sort is optional and the other compulsory. The last named is called *zakat*, the expenditure of which is not permissible to the payer himself. The *zakat* has to be paid into the fund under the supervision of a committee, who make use of it for eight

different purposes as laid down in the Qur-an in this wise :

Alms are only for the poor and the needy, and the officials (appointed over them,) and those whose hearts are made to incline to truth and the ransoming of captives, and those in debt and in the way of Allah : An ordinance from Allah, and Allah is Knowing, Wise.1

The expression *in the way of God*, which is the translation of *Fi Sabilillah* in the text in the above verse signifies the dissemination of Islam and its truths to the non-Muslim. Similarly the fourth item in the disbursement of *zakat* refers to another aspect of Islamic propaganda.

"Those whose hearts are made to incline to truths" are those who come with their adhesion to Islam. Their conversion to faith makes them an object of persecution, and sometimes deprives them of the comfort they have been used to. A portion of the *zakat* should go to guard the interest of and secure happiness to these new members of the Muslim fraternity.

1The Holy Quran, : 60.

Thus the verse clearly lays a duty on every Muslim to devote the quarter of his *zakat* to the spread of Islam. Besides *zakat* other alms are undefinable. In the words of Holy Prophet: "From giving a smile to one in distress, to devoting everything dear to you in the cause of humanity, is optional charity."

The provision of old-age pensions, parish relief measures and other similar means of saving indigent members of a society from the ravages of poverty and want, are but replicas of Islamic poor law provisions. It was Islam alone, before all other religions of the world, which systematized *alms* and gave charity the prestige and form of an institution. When asked what was the ultimate aim of *zakat*, the Holy Prophet Muhammad replied that it was a means whereby the rich might give something out of their opulence for the help of those in need. Hence it is that by means of prayer, fasting and alms, a Muslim through giving up for the help and succour of others all that does belong to him learns to practise rejecting all that does belong

to him lawfully. In this respect Islam is a wonderful system indeed.

I have pointed out above that men's undue attachment to their worldly possessions, their relations and other objects, have been the fertile source of all manner of disorder in the world. Adequately to meet this abuse, the tenet of Pilgrimage is laid down. Under this a Muslim has to undertake once in his life a journey to Makka. He learns, through undergoing all the hardships of such a long, arduous journey, what it is like to be deprived of the company of those near and dear to him. At some distance from the Holy Temple of the Lord, all pilgrims have to divest themselves of their ordinary apparel, and to don a uniform which is the same for all. One sheet covers the upper body, and the other the legs; and whatever the status of the votary, the uniformity of the attire makes them all one and equal.

The narrow patriotism of our day loses some of its worse aspects, and our feelings of love for our country become softened and regulated.

" O Lord ! make the hearts of some people yearn towards them (people of Makka) and provide them with fruits," were the words of the Sacred Patriarch Abraham, as we read in the Holy Qur-án, who wished to see Makka a rallying centre of the nations. The valley which is most unproductive of fruits, feeds its child en with fruits of the world ; and where is there a Muslim heart, even in California and Brazil, in Australia or Japan, which is not yearning towards the sacred shrine at Makka ? What a wonderful sight for a sceptical mind to ponder over ! In 1914 I saw nations swarming from the four corners of the world to the mother of cities, as Makka has been styled from time immemorial. It was the 9th of *Zil-Hajj*, the last month of the Muslim year, when some 400 thousands of people who had come from China, the Philippines, Malaya, Burma, India, Afghanistan, Baluchistan, Iran, Turkestan, Mesopotamia, Russia, Syria, Egypt, Turkey, Abyssinia, all parts of Africa, the West Indies, and even three from England myself and two friends—left Makka for the village of Mina, a place six miles from Makka,

where, as tradition goes, Ishmael was brought to be sacrificed, in the name of God, by Abraham. We passed the night there, and after saying our morning prayer, started for the elevated plains called Arafat—the place of the Muslim pilgrimage—at a further distance of six miles from Mina; and this we had to reach before the sun attained the meridian. It was a splendid cavalcade—consisting of camels, horses, mules and asses, conveying the pilgrims to their destination; sprinkled with vehicles and coaches here and there while more than half the number were on foot. They differed in language, colour and race; they belonged to diverse ranks and grades, but all linked together in the strong cord of fraternity and saturated with the true spirit of the belief in the Unity of God and the equality of man. Descent and wealth everywhere claim respect and distinction for their owners, if they are known to others and rich costumes and expensive clothing can command awe and respect even among strangers. But the Divine Wisdom which sought to demolish the man-made boundaries of differences, in order to create

universal brotherhood in man, could not suffer even that distinction in the levelling atmosphere of Makka in the days of pilgrimage. Every pilgrim, no matter what his rank, king or plebeian, had to divest himself of his raiment before stepping into the holy precincts of Makka, and clothe himself in two white sheets called Ihram—one to cover the loins and the other for the rest of the body--thus destroying the last sign of distinction. Picture to yourselves hundreds of thousands of men and women, belonging to different ranks and grades of society, clad in one and the same garb of humility, passing days and nights for months and weeks on the terms of purest equality in the service of one God. And what was their form of address to each other? Father or mother, sister or brother, son or daughter, as the age and sex allowed. Fair faces with all the charms of their feminine beauty, but no veil to cover them, and yet as safe from stare and glare as when behind the screen; all eyes there being bent down and sealed on the feet of their owners with minds free from lust and evil desire. One thing,

which left an everlasting impression on my mind, was the chivalrous and orderly behaviour which I observed in that vast flood of humanity. Men, women and children were hastening to the appointed place which they had to reach within a limited time, mostly on feet, yet there was not the slightest sign of pushing, elbowing or shouldering. Ladies and children first, was the rule of the day which I saw scrupulously observed even by the most unpolished from the heart of Central Africa.

There was, however, one thing for which my eyes remained searching for the full three days of the gathering, but could not find that ubiquitous person who graces with his presence every assembly, religious or secular, in the whole world. I mean the policeman. To my surprise I was told that this gentleman has never been required in the days of *Hajj* (pilgrimage) from the very beginning. Does the kingdom of God come from heaven, I wonder, in these days, and gather that heterogeneous assembly within its peaceful arms ? Do all criminal

and evil propensities in our nature become suppressed, and do we turn angels for the time being, that the authorities of Makka can so easily dispense with the services of this guardian of the peace, and a necessary asset to all order? Interpret it in whatever light you will, the fact remains that my searching eye failed to find any evidence of any form of evil even in the commonest man. I have been to fairs, religious and secular, Muslim and non-Muslim, in different parts of India; I have been to places of gathering in the Western world as well, but I found no place without a representative of the police force; and their very absence in the holy place in these three days of pilgrimage showed to me that religion, after all, could make angels of men, and create that spirit of universal brotherhood and human fellowship which can make sin unknown, as it consists in sacrificing our own needs in the interests of others. This is the spirit that can cement conflicting elements into one harmonious whole. If such a spirit works in man, it is sure to banish evil. All criminal

acts and wrong deeds are but the shadow of our desire to possess things belonging to others. Covetousness lies at the root of all evil actions. It prompts all offences and germinates all crimes. Could a desire, even the faintest, to possess another's belongings, find its way into the mind of one who deems it his first duty to give of his own necessities for the benefit of others? This is the basic principle of the whole ethical code of Islam, for the Book of God says: "You cannot attain righteousness unless you spend for the benefit of others of what you love to possess." That was the spirit which I found permeating the atmosphere—the spirit which much kill sin, no matter even if it be original, and crush the head of the dragon without going to the Cross. Is not a Muslim, therefore, justified in thinking that the holy pilgrimage to Makka washes off his past sins? If a spirit like the one I have mentioned and seen, becomes prompted in man, and gets the better of him even for a short time, has he not been purged of his past sins and enabled to enter into a new life of

righteousness? I wish we Muslims could continue to cultivate that spirit which I experienced in those three most eventful days of my life, for then the millennium of the days of the Prophet would again be restored to us. I saw the kingdom of heaven established again at the foot of Mount Paran, and it reminded me of, and strengthened my belief in, the coming of the same in the days of the Prophet in Arabia. Can you imagine a government or a rule in any country without police or other functionaries to keep order? But the world saw that regime in the days of the Prophets at Madina, when crime became extinct; and even those who unfortunately fell a prey to some evil propensity could not help making a clean breast of it before the Holy Prophet within a day or two of its occurrence, though unobserved by any other eye. The Omnipresence of God became among the Companions of the Prophet a living reality which dispensed with police investigation. No one was needed to arrest a culprit. The offender himself

was his own captor. Falsehood was unknown, and therefore no case needed the modern rigmarole of judicial procedure. No one stood in any need of any evidence to substantiate his proof. There were no allegations of facts or joinders of issue. Statement of charge or claim honestly and truly made on one side and admission or confession on the other. Thus God seemed to rule everywhere, and "Thy kingdom come"—the dream and prayer of Jesus—became reality at the hands of the Prophet Muhammad (*Allah's Blessing upon him*).

Briefly, to revert to my original theme, Islam aims at the establishment of real peace in the world, and to destroy every trace of all that tends to weaken such aim. Islam tries to show not only what real peace is, but also what constitutes and brings forth real peace. The recognition of "thine and mine" which brings forth happiness and comfort, also deters its proper course. Some remedy was needed to chasten it into something noble, and divest it of its abuse, and Islam came to supply it.

Peace of Mind.

So far I have dealt with worldly affairs, for the peace of the world cannot be secured except on the principles enunciated, but there is another side of our human nature which is of even more importance in the edification of the mind. It is the development of our own soul, wherein lies the secret of the elevation of the mind and the control of our physical nature.

The Western world is now awakening to this necessity. Materialism is on the wane; people are becoming interested in thought-powers and in various other psychic attainments; but nothing can possibly be attained in these new adventures unless we have a peaceful mind—unshackled from the grip of the physical nature, freed from the lower impulses. It must soar higher and ever higher, until it bring its old-time master, the lower passion, into subordination. The slave is not merely to be liberated from his bondage, but also he is to rule those who are now ruling him. In

other words, the mind, as long as it is ruled by impulses and emotions, is not at peace; seeing that by these impulses and emotions, it has been rendered incapable of making any further progress. To qualify the human mind for its fullest, most sublime development, there is first the need of complete emancipation from those fetters.

Our worldly concerns are our shackles and impediments; they are the prime disturbers of our peace of mind. Time, money, luxuries and comforts, family, friends, property, country, nationality are the ties which chain us down to earthly life. A person who does not know how to be above these ties, is not qualified to soar into the higher realms of mind. First, he must learn how to become detached from the chains of association and circumstances—how to part with what is acting as an impediment in the way; and next, he must aspire to the higher ways of the mind. Islam has solved the problem. These five institutions are meant to achieve the purpose.